Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, JUNE 6, 1829. NO. 23.

ORGINAL POETRY.

[For the Christian Register.]

MATT. III. 1, 2.

"In those days came John the Baptist, preaching in the wildernes of Judea, and saying, repent ye; for the kingdom of heaven is at hand."

O'er the broad world a soundless calm was brooding,
And Darkness swathed it in its heavy fold—
And Death's full, sluggish tide the green Earth flooding
O'er human hope and worth lay motionless and cold.
At this drear hour, exhausted men were sleeping
Even in the lethargy their sin had wrought,
Save that a few, with eyes upraised and weeping,
From pitying Heaven some sign of saving promise sought.

From the dim wilderness a cry came sweeping,
"The reign of Heaven is nigh at hand—repent!"
And men from that deep, dreamless slumber leaping
To the loud call mind, heart, in rapt attention, bent.
Sleep was no more—the mighty spell was sundered,
And torpid passions breathed a new—from life—
Through other skies that startling voice was thundered,
And wide and wider spread the trumpet tones of strife.
From every land awakened myriads Sally
At the steam bidding of that herald cry—
And gathering flowers of light and darkness rally
For war, that ends not but in perfect victory.

From the lone, shadowy wilderness of ages
That solemn warning too hath reached our ears,
Echoing from tongues of martyred Saints and Sages,
It still hath swelled and deepened through Successive years.
Be ours, that, through all times and regions sounded,
Its heaven-persuading tones may never cease,
Till the glad reign of God, full and unbounded,
Shall gird within it nought, save Virtue, Love, and Peace! M. B.

Cambridge, May 1829.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

PARTICULAR PROVIDENCE.

MR. EDITOR,

I have recently heard with great gratification an able and eloquent discourse on the doctrine usually termed "Particular Providence;" and it has suggested to me the expediency of making a few remarks on a subject, which seems to me to be understood with so little distinctness, and yet which aims at a much more efficient bearing on the habits of thought and action in men, than most questions of equal difficulty and uncertainty.

Were I disposed to adopt the common, but to me erroneous, distinction, between speculative and practical belief, I should say that the former only, existed in the minds of most Christians regarding the doctrine in question; and that while the direct and constant agency of God is every where preached and acknowledged in its greatest extent, the conduct of men, in all the business of life, even of those who most fully admit the tenet, is precisely such as if no such providence were known or believed; and they were left to draw all the materials of their own happiness and usefulness from their own wisdom and exertion, and the assistance of others; and their solicitude is the same, as if these results were liable to be affected in every possible manner by circumstances without their control, of which they strove to avail themselves. With the exception of some peculiar cases of distress or calamity, which some thorough Christians sustain with a resignation, derived chiefly from the conviction of the superintendance of a merciful providence; this doctrine, avowed and maintained perpetually, in religious conversation, sermons and books, seems generally to be lost sight of in all the transactions of life, when the subject is not in agitation; and to have no practical influence whatever upon them.

To what is this discrepancy between opinion and action on this point attributable? Is the theory true; and do the passions and interests of men oppose their conformity to it? or, is it an error, which they fear to deny, but on which common sense does not permit them to act? The former solution we apply without hesitation, to cases of departure from known duties and virtues, at the call of temptation. But here the application cannot be made; for it is obviously in accordance with the feelings and desires of human beings, to believe that their happiness is safe beyond the risk of uncontrolled events or, even their own mismanagement, and there is no passion of our minds, with which we are acquainted, which could be opposed to this doctrine, were it sustained by experience. The second solution is equally inadmissible; for it is not credible that a palpable error, disproved by constant observation and practice would, in this age of free inquiry and expression, be suffered to triumph undisturbed in theory, when no perceptible danger or discredit could result from its denial. It is the object of this communication to offer an intermediate explanation, which is free from these objections; and which is believed to be really, but very indistinctly, understood by most minds.

The passages of the New-Testament which assert that not "a hair of our head," or "sparrow" falls to the ground "without our father," that, "in him we live and move and have our being," and others of like import, are not to be understood so literally, as to imply, that a divine impulse, is constantly and immediately given to every operation of nature, however minute, and that all its observed regularity and obedience to fixed laws, are nothing but the uniformity of the method of his agency, for this would be plainly to reduce the universe to a vast automaton of involuntary and irresponsible machinery, acting only, when, and as impelled by divine power, and as no exception could be made, would force us to admit, that the arts and designs of the most wicked men, for the most wicked purposes, are directly caused by God; or in other words, that he is the author of sin. The existence of moral evil however is not disputed by any Christians, and not only is this fact at variance with the hypothesis in question, but there are in, the material world, undeniable proofs of the prevalence of real evils, and sources of misery, which are not easily to be ascribed to the voluntary production of a being of infinite benevolence. It does not avoid this argument to say as usual, that this institution of evil is for the production of a higher good; for besides the insuperable objection that an omnipotent being, could be under no necessity to resort to such a calamiton, medium for the communication of desirable virtue and felicity, there are abundant instances in nature, of evils, which no hypothesis or explanation can shew to be capable of producing any possible good whatever. It may be added as another objection to this view of providence, that if men were fully convinced of it, they would in consistency abandon every exertion for their own support and comfort, or for the improvement of the world; all of which would be wrought for them by an abler hand.

I infer therefore, that Christianity intends to teach us the *general* providence of God; that he has framed fixed laws for the universe, the operation of which he contantly maintains, and from the result of which, in detail, he reserves his power:—that he maintains such a supervision of the universe as shall secure his control over it, and its ultimate felicity; without deigning to remove the partial impediments that arise to its infinitely diversified operations:—that he has created subordinate agents, with limited degrees of power, volition, and liberty, which are essential to the highest glory and excellence of his sustem, and which he does not violate and crush, by preventing every evil to which they may give rise—and that he had made the welfare and improvement of such beings to depend mainly on the use of these powers, as a discipline more truly elevating, than the most perfect, irresistible tuition. This is the sentiment which is really most prevalent in the minds of Christians, if they took the pains to define it; and it renders all the exertions of mind and body they make, for temporal and spiritual interest, consistent with their unlimited confidence in the government of God.

This doctrine does not diminish the divine attributes by removing their direct agency in particular phenomena; but on the contrary magnifies them; for it required greater degrees of wisdom and power to constitute a system of such laws, as should produce all the order and beneficence we witness, then it would to have caused such effects directly. The beautiful chain of causes and effects laid open by science, is a glorious monument of the intelligence of the Creator, and certainly his benevolence is less impeached, by the supposition that he refrains from the removal of partial evils, in conformity to a salutary rule; than by the idea that he has originated these evils, by direct action, and without necessity.

Neither does this view diminish our confidence in the beneficial results of adversity, if borne and used in such manner, as to give scope to an improving influence. In the rational belief of a salutary discipline; from which we may, or may not, draw the most purifying and consequently happy effects at our option, we have a greater encouragement to effort, and ground of resignation, than can be afforded by the idea of a tormenting instructer. We have indeed no prospect that mere calamity, unheeded and unimproved wilt result in any good; but this is an expectation which ought never to be excited.

The object of these remarks is not to discuss fully this much agitated and important subject, which could not be done in the compass of a communication, or even of a sermon; but simply to induce such reflection upon it as should lead to greater accuracy in its conception, as well as more sublime and invigorating views then have been hitherto entertained, and its more efficient operation on the habits and cares of men.

SOL.

DOCTRINAL.

[For the Christian Register.]

EXTRACTS FROM A LETTER.

NO. IV.

You may now make the same inquiry of me, which you propose to yourself in the concluding part of your observations, who *then* is Jesus Christ? I cannot answer with you,—I dare not do it, "if he be *not God*, I know not *who* he is, or *what* he is." Hath not God expressly said, "he is my *beloved Son*?" "And who art thou, O man, that repliest against God?" Have not all the evangelists, all the apostles, and inspired writers of the New-Testament, declared the same truth, that "Jesus Christ is the *Son* of God?" And can you still say, that you know not *who* he is? How, he is the Son of God, or why he is so called, it is not necessary for us to know. This is one of those secret things which God has not seen fit to make known unto us. But know you not as much of him as your own self? Can you tell what is your own soul or spirit? Who or what you are? I speak of the earthly tenement which the soul or spirit here inhabits. Know you the *nature* or *mind* of any being which walks the earth? Know you the relation which it bears, to that great spirit which fills immensity? Must that being be God, whom he has declared to be his only Son, because we cannot comprehend the nature of one whom God has seen fit to place at an immeasurable distance beyond us? Is it any more incredible that God should create a being, and give him power over all flesh, over the whole universe, than that he should create man, and give him power over the works of his hands here upon earth? Are you not made with powers far above the little insect which crawls the earth or flies the air? And may not God have created other beings as far above us? Is there any limit to the power of the Great Jehovah?

Your remarks upon the Holy Spirit so perfectly accord with my own views, that it is unnecessary for me to say anything upon the subject. But I cannot conclude this letter, without saying a few words upon those of your observations, which relate to the worship of Christ. If you mean by this, that you will ascribe *gratitude* and *glory* to him, I cannot doubt such ascription will be acceptable in the sight of God. You worship in the manner in which all the heavenly host worship. For says St. John in his revelation, when heaven was open to his sight, "I heard the voice of many angels round the throne, saying, with a loud voice, worthy is the Lamb that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth on the throne and unto the lamb, for ever and ever." And says St. Paul, in concluding his epistle to the Hebrews, "to whom" (probably refering to Christ) "be glory for ever." But though we are bound to love and be grateful to that being who has done so much for us, and who was willing to lay down his life for our sakes, and who now intercedes with God for us, we are never to pray to him, or to ask him for blessings. For he directs us in every part of his gospel, always to pray to the Father—When ye pray, do it after this manner, "Our Father who art in heaven," &c. And he has repeatedly inculcated the same thing by his example, always addressing his prayers to the Father. It would certainly seem that this direction of Christ, would be sufficient to deter any one who professed himself his disciple, from offering his prayers to any other person or being. In addition to this command of the Saviour and his example, we have also the injunction of the apostle Paul to the Ephesians, to give thanks "always at *all times* for *all things* to God the Father in the name of our Lord Jesus Christ. There can be no escape from this injunction. It is clear and explicit. It extends to all times and all places. And he who is disposed to worship aright, will most assuredly observe this command of our Saviour and his aposties.

But we have still stronger authority on this point. Jesus Christ has expressly forbidden us to pray to him. In his last conversation with his disciples previous to his crucifixtion, when he was telling them he was about to leave them and go to his Father, he says, meaning after he had ascended into heaven, "In that day ye *shall ask me nothing*; verily, verily, I say unto you whatsoever ye shall ask the *Father* in my name, he will give it you." Can any language be more decisive than this? If you had occasion to forbid any one to request any thing of you, could you have used language, which would have more plainly declared your will, than that here used by the Saviour? In order, after this prohibition, that there might be no doubt with his disciples, as to the manner in which they should offer up their petitions, he tells them that thereafter, they must pray to the *Father* in his name. And this is the way in which we are required to pray. The scriptures afford no authority, no example, for presenting our petitions in any other way, or to any other beings. We are commanded to look to God, through Jesus Christ, and it is in this way, and this only, that we can have any hope, that our prayers will ascend to God. And though you suggest, that you would worship Jesus Christ, yet from the tenor of your remarks, I have reason to infer, that you do not mean thereby, that you will pray to him. For you declare repeatedly that you will pray to God in the name of Jesus. And thus I have no doubt you do pray. And I trust, you thus will continue to pray, notwithstanding so many around you, pray to a triune God, and endeavor to persuade you that such is the God revealed to us in the scriptures. For, Sir, in so doing, you have the authority of God, of Jesus Christ and all his apostles, and if these are "for you, who can be against you." And you may well say, so long as you have God and Christ to support you, you will be as firm as Mount Zion, which cannot be moved. E. E. B.

PRACTICAL.

[For the Christian Register.]

THE CHARITY OF THE GOSPEL UNIVERSAL.

The charity, which the gospel would inspire, is not an affection limited to family friends, country,—it is a benevolent respect for human nature wherever it be found, a benevolent desire of the welfare of human beings, however miserable and however degraded. There is not an individual upon earth, whom we may cut off from our sympathy, interest and affectionate concern. The pure and sublime charity of the gospel must be a sentiment independent of the character of those toward whom it is exercised. It must be a sentiment, which disgust will not destroy, which ingratitude will not chill, which neglect will not weaken, which competition will not stifle, nor even enimity nor injury alienate. Its issues will not be withheld by the folly which trifles with it, and the unworthiness which often abuses it. It is the reflection of that infinite goodness, which is kind even to the evil, and ever careth for, and watcheth over, and poureth down blessings on the ungrateful and disobedient. To awaken and sustain a temper like this, the common springs of human charity are not sufficient. The maxims and practice of the world often lie against it; and the casual impulses of a benevolent temper, unformed and unregulated by religious sentiment, are soon chilled or exhausted. It is only on the love of God that a true benevolence can rest and it is from this that Christian charity arises. We must take different views of human nature and of men, from those which the world usually gives, to kindle a benevolence which shall be animated, consistent, universal and permanent. We must see them in that light of grandeur in which Christianity alone presents them; as most intimately related to God, springing into existence by his command, continual objects of his protection and mercy; beings in whose welfare he is ever interested, and whom he has formed for glory and immortality.

N. C. S.

OPINIONS AND EXPERIENCE OF RICHARD BAXTER.

The following are extracts from the life of this eminent and devoted minister of Christ, in which, with great simplicity and frankeness, he has marked the changes, which gradually took place, with advancing years, in his sentiments or feelings. They are interesting, as the results of matured experience; as they show the progress of a gifted mind, and present a fine example of ingenuousness and docility. Among all his other distinctions,—and they were not few,—this readiness to receive instruction; to sacrifice former prejudices to conviction, to keep both his understanding and his heart open to new impressions, seems to us the most admirable.

"The true reason," says he, "why I do adventure so far upon the censure of the world, as to tell them wherein the case is altered with me, is that I may take off young unexperienced Christians from being over confident in their first apprehensions, or overvaluing their first degrees of grace, or too much applauding and following unfurnished unexperienced men; but may somewhat be directed what mind and course of life to prefer, by the judgment of one that hath tryed both before them.

The temper of my mind hath somewhat altered with the temper of my *body*. When I was young, I was more *vigorous*, *affectionate*, and *fervent* in *preaching*, *conference* and *prayer*, than (ordinarily) I can be now; my stile was more extemporate and laxe, but by the advantage of *affection*, and a very familiar moving voice and utterance, my preaching then did more affect the auditory, than many of the last years before I gave over preaching; but yet what I delivered was much more raw, and had more passages that would not bear the tryal of accurate judgments; and my discourses had both less *judgment* than of late.

My understanding was then *quicker*, and could easilyer manage any thing that was newly presented to it upon a sudden; but it is since better *furnished*, and acquainted with the ways of truth and error, and with a multitude of particular mistakes of the world, which then I was the more in danger of, because I had only the *faculty* of knowing them, but did not *actually* know them. So that I can very confidently say, that my judgment is much sounder and firmer now than it was then; for though I am now as competent judge of the *actings* of my own understanding then, yet I can judge of the *effects*; and when I peruse the writings which I wrote in my younger years, I can find the footsteps of my unfurnished mind, and of my emptyness and insufficiency; so that the man that followed my judgment then, was liker to have been missed by me, than he that should follow it now.

And yet, that I may not say worse than it deserveth of my former measure of understanding, I shall truly tell you what change I find now, in the perusal of my own writings. Those points which then I *throughly studied*. my judgment is the same of *now*, as it was *then*; and therefore in the *substance* of my Religion, and in those controversies which I then searcht into, with some extraordinary dilligence, I find not my mind disposed to change: but in divers points that I studied slightly and by the halves, and in many things which I took upon trust from others, I have found since that my apprehensions were either erroneous, or very lame. And those things which I was orthodox in, I had heither sufficient reasons for, or a mixture of some sound and some insufficient ones, or else an insufficient apprehension of those reasons; so that I scarcely knew what I seemed to know: and though in my writings I found little in substance which my present judgment differeth from, yet in my *Aphorisms* and *Saints Rest* (which were my first writings) I find some raw unmeet expressions; and one common infirmity I perceive, that I put off matters with some kind of confidence, as if I had done something new or more than ordinary in them, when upon my more mature reviews, I find that I said not half that which the subjects did require. And I did not sufficiently discern then how much in most of our controversies is verbal, and upon mutual mistakes. And withal I know not how impatient divines were of being contradicted, nor how it would stir up all their powers to defend what they have once said, and to rise up against the truth which is thus trust upon them, as the mortal enemy of their honor: and I knew not how hardly mens minds are changed from their apprehensions, be the evidence never so plain. And I have perceived, that nothing so much hindreth the reception of the truth, as urging it on men with too harsh importunity, and falling too heavily on their error: for hereby yon engage their honor in the business, and they defend their errors as themselves, and stir up all their wit and ability to oppose you.

And I must say farther, that what I last mentioned, on the by, is one of the notablest changes of my mind: in my youth I was quickly past my fundamentals, and was running up into a multitude of controversies, and greatly delighted with metaphysical and scholastick writings (though I must needs say, my preaching was still on the necessary points:) but the older I grew, the smaller stress I laid upon these controversies; and curiosities (though still my intellect abhorreth confusion,) as finding far greater uncertainties in them, than I at first discerned, and finding less *usefulness* comparatively, even where there is the greatest certainty. And now it is the fundamental doctrines of the catechism, which I highliest value, and daily think of, and find most useful to myself and others; the creed, the Lord's Prayer, and the Ten Commandments, do find me now the most acceptable and plentiful matter, for all my meditations: they are to me as my daily *bread* and *drink:* and as I can speak and write of them over and over again; so I had rather read of them, than of any of the school niceties, which once so much pleased me. And thus I observed it was with old Bishop *Usher*, and with many other men.

BIBLICAL.

[For the Christian Register.]

1 COR. XV. 29.

"Else what shall they do, that are *baptized* for the dead?"

That is, as says Le 'Clerc on this obscure passage, "*In the place of the dead.*" And the sense seems to be this, "If there were no resurrection, what would become of those who every day, though they see Christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those, that are dead in the Christian church."

Macknight, however, observes, "That as the phrase, "*Fallen asleep for Christ,*" in verse 18th signifies, "Fallen asleep for believing and testifying, that Jesus is the Christ;" so here, baptized for the dead may signify "*baptized for believing and testifying the resurrection of the dead.*" And that as our Lord termed the sufferings, he was to undergo at Jerusalem, *a baptism with which he was to be baptized*, i. e. a painful death he was to endure, and predicted, that James and John should be baptized with the baptism, he was to be baptized with," in other words, should undergo like sufferings with him, ending in death;—so the apostle adopts here in his reasoning our Lord's phraseology.

We find also in Lightfoot's critical remarks the following explanation.

In this sense you may best understand these words, "otherwise what shall they do, these first disciples, who in these days of persecution, undergo martyrdom and are baptized in that sense, as baptism denotes death by martyrdom."

I. For, continues he, that baptism is taken for martyrdom, appears enough, from Matt. xx. 22, 23. "Are ye able to drink the cup, and to be baptized with the baptism, that I am baptized with?"

II. See how very well the connexion of the following verse agrees to this sense — "What shall they do, who have undergone, and do undergo, martyrdom, if there be not a resurrection?"

III. He argues from them that die in Christ, that is, in the faith of Christ. "And do you believe, that he would omit an argument from those, who die *for* the faith of Christ."

Lastly, he says, "What shall they do?" not, "What do they?" i. e. "What shall become of them? They have given their

bodies to martyrdom; and what shall become of them, if their bodies rise not again?"

The following is Wakefield's translation of this difficult passage;—"Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why indeed are they thus baptized, if the dead will certainly live no more? Why should we, too, expose ourselves to the dangers of this baptism every hour?"

CHRISTIAN REGISTER.

BOSTON, JUNE 6, 1829.

NEWSPAPER ABUSE.

Though we have never taken an active part in the political contests which have agitated our country, we have viewed with deep regret the manner in which they have been carried on by too many of our public papers. Believing as we do, that many of the distinguished leaders in every great party, into which the nation has been divided, have been men of worth and integrity, we have been grieved and shocked at the violent and unmannerly abuse which has been indiscriminately heaped on them by their opponents. During the late struggle for the presidency, we have seen the great and good men of our nation assailed as if they were bands of swindlers and assassins. Charges of foul crimes have been brought against them, which the forgers of the tales must have known, and their reporters have believed, to be false. Conduct the most innocent has sometimes been imputed as a crime; and where the correctness of the act itself has been admitted, it has been ascribed to the basest motives. The sanctuary of domestic life has been wantonly violated. The damning sin of political heresy has been visited by a tremendous and almost unprecedented retribution of calumny. The conductors of too many of the public presses have been willing to pander to the depraved appetite for slander of the worst part of the community. Instead of endeavoring to diminish the ferocious intolerance of party spirit, they have all along led the van of political persecution, and stimulated the rage of their followers by the most outrageous and envenomed abuse of their adversaries.

The course, which some of our newspapers have thus pursued, is deeply to be lamented. The false and malicious slanders, which they wittingly circulate, tend to lower the standard of public morals; to make men doubt the reality of public virtue and patriotism; and to weaken our confidence in our republican institutions. Nor is this all; however false and groundless the charges which are brought against public men may be, such is the credulity of human nature, that when they are perpetually repeated with confidence, let them be refuted again and again, yet they can scarcely fail to infuse doubt and suspicion into the the minds of the most candid and reflecting, and cast a cloud over the character assailed.

The tendency of this brutal violence and abuse is still more alarming, when, as often happens, political parties originate in sectional interests and prejudices, or are strongly colored by them. In this case the influence of the press, if exerted to inflame local passions and jealousies, interrupts the harmony of the union, and may sow the seeds of its dissolution.

We would not be understood to assert that all, or even a majority, of our papers deserve censure. Many of them indeed are entitled to praise, for their general candor and forbearance. But that the evil of which we complain, is frequent and alarming, no one who has attended at all to the politics of the last four or five years will venture to deny.

Newspaper writers, like other men, are too apt to believe that they are advancing the cause which they advocate by the use of clamor and violence, and by abusing their opponents; or at least that they are by this means promoting their own private interests. But nothing can be more certain than that such a course weakens their influence as political writers; and that whatever notoriety or temporary advancement, it may gain for them among heated partizans, are, on the most selfish calculation, dearly purchased by the loss of reputation, and the patronage and support of the better part of the community.

We shall generally find that the editors who are most respected, and whose writings act most powerfully on the public mind, are not those who have bound themselves with a blind and frantic devotion to the service of a party, but those who however firm their opinions may be, have treated their opponents with courtesy and moderation, and who have never sacrificed truth and decency on the altar of faction.

Can then anything be done to check this great and growing evil? We do not venture to answer this question with confidence, but we have such reliance, on the good sense and sound principles of the majority of the nation, that we believe much may be done for this purpose. Though the newspapers afford in general an index to the character of the country, by which the feelings and interests which are at work in the community may be estimated; and though they cannot be popular, unless they present an image, not merely of passing events but of the passions which produced them; still it often happens that this image is exaggerated, discolored, and distorted; and that the bitterness and exasperation with which the press overflows find little sympathy in the public mind. All that can be expected or hoped is to make the public press a more correct representative of the nation. This can only be effected by public opinion. If the public becomes strongly dissatisfied with the course which any newspaper editor is pursuing, he must either change his course or lose his patronage. Let the voice of public opinion then be once raised against the violence of political warfare. Let the conductors of our journals be made to feel, that the better part of the community is indignant at their slanderings and revilings; that even their own parties will not tolerate the use of these poisoned weapons. Let them learn, that the nation values the character of its distinguished men too highly to suffer them to be traduced. Every Christian and every good citizen is bound to exert himself to render this political warfare less savage and ferocious.

INAUGURATION OF THE HON. JOSIAH QUINCY, LL. D. AS PRESIDENT OF HARVARD UNIVERSITY.

The Inauguration, an event which has not occurred for more than eighteen years, excited, as might be anticipated from all its circumstances, a most lively interest. We do not remember having seen so numerous an assemblage of the governors, sons, and friends of the college; who with the professors, tutors, and students, and a very numerous company of ladies, filling the galleries, formed a most select and attentive audience. The order of procession, and indeed every thing connected with the day, was arranged with the greatest propriety and effect. The services, which were held in the ancient meeting-house, were introduced with prayer, by the Rev. Dr. Porter, the senior member of the corporation. This was followed by the ceremonies of induction and an address in Latin, by his Excellency Governor Lincoln, who delivered, at the same time, into the hands of the President elect, the charter, seals, and keys of the college. To this address Mr. Quincy replied also in Latin, declaring his acceptance of the high trust; and expressing the mingled anxieties, resolutions, and hopes, with which he should enter upon its arduous and responsible duties. He then ascended the pulpit in the full academic dress; and was greeted, as President of the University, by the cordial and long-continued plaudits of the assembly. A Latin oration was then spoken by Charles S. Storrow, a member of the present Senior Class; and was succeeded by an English oration, by William Newell, A. M. a member of the Theological School in Cambridge. To both the performances of these young gentlemen we listened with great satisfaction. They were characterised by simplicity, modesty, and good taste; and did honor to themselves and to the occasion. Mr. Newell's beautiful tribute to the late President Kirkland so evidently came from the heart, and in its passage was so well adorned with the sweetest eloquence of the lips, that it found ready entrance into every heart. It was heard, as we believe, with unaffected pleasure. It was the homage of a grateful pupil to the wise instructer, to the benevolent patron, to the faithful friend, the enlightened scholar, the courteous gentleman, the guileless Christian; who in sharing with Socrates the praises of virtue, found also that there were those, who could question his religion and call him the "corrupter of youth."—Nor were we less pleased with the propriety and good sense, with which in addressing the President, the orator forbore any extravagant encomium; (easily enough expressed, as he said, in flowing Latin superlatives, but stammering somewhat in the modest honesty of English)—while he respectfully adverted to his numerous past services as the sure pledges to the University of his future usefulness and renown.

After an hymn, sung by the students, as we could wish hymns were always sung, with great feeling and expression, the President rose and delivered his inaugural address. We shall not attempt to do justice to this sensible and eloquent production. It occupied just an hour; and was fraught with wise and excellent reflexions on the appropriate topic for the occasion, the great subject of education. The sentiments advanced by the President on this subject were characteristic of his own mind; and will approve themselves, we doubt not, to every practical and reflecting man. The necessity of raising high the standard of education; and for this purpose the standard of college-honors; the importance of a few well-endowed, and faithfully conducted institutions in preference to many, that by making cheap, make also worthless, the attainments of learning; the duty of examining, and, if need be, of correcting the spirit of the age, as well as of temperately meeting its demands; the danger and even sin of yielding to its temporary excitements, or to urgent expectations of the public, which reflexion or experience might show to be unwise; the evils of a superficial course of studies, and the maxim, that as there is no *royal*, so also there is no *republican* road to learning, or to any other eminence, but through patient labor and conscientious devotion of time and faculties—these with topics, of like practical weight and value, were the themes of the President's discourse. He adverted also to the high and sacred objects to which the University was devoted; "to Christ and the church," to the interests of piety and sound learning; and the addresses, with which he closed, while they gave suitable utterance to the deep feelings of the speaker, accorded well with the satisfactions and hopes, with which the friends of the college, and the community at large, welcome his induction into the Presidency.

The services of the Church were concluded with prayer by the Rev. Prof. Ware. After these, a numerous procession, as well of invited guests, as of the authorities and graduates of the college, repaired to the University Hall to dinner. Here, every one was at once attracted and delighted by the beautiful decorations, of the rooms on the occasion. It added not a little to the festive gratifications of the hour, to partake them amidst arches of green, and flowers of rich and various hues; and under the fine portraits of the ancient heads and patrons, the honored guides, or the cherished sons of the college; of Wadsworth, and of Holyoke, of Boylston and Dexter, of Ames, Kirkland, and Buckminster, presiding, like benignant and approving spirits, over the scene. For this unwonted, but most welcome pleasure, we were indebted, as was said, to the taste and successful industry of one of the Professors. We must refer our readers to other journals for a more particular account of the social pleasures of the day; but we cannot omit, that they were greatly enhanced by the communication, before the close, of a letter from the Hon. Nathaniel Dane, of Beverly, announcing his donation of ten thousand dollars, towards the foundation of a Professorship of Law, and nominating the Hon. Judge Story, of Salem, his first Professor. On the annunciation of this distinguished liberality, the Hon. H. G. Otis, Mayor of this city, with his accustomed felicity of classical allusion, though somewhat distrustful, as he said, as to the accuracy of the measure, begged leave to announce as a sentiment. "*Non*—timeo Dana-os dona ferentes."

The illuminations of the evening, which crowned the rejoicings of the day, were arranged with great taste and beauty, and were not less fortunate in the felicity of design, than in, what is not always the consequence of such efforts, the complete success and beauty of execution. The names of Quincy and of Kirkland shone together in brilliant light, reviving touching remembrances of the past, and inspiring just hopes of the future. And we may only unite our fervent prayers with the many, that were sent forth, as we believe, from unfeigned lips—on this day,—that He, who by his paternal providence presides over the destinies of learning and in the hearts of the wise; in whose hands also are the rising and the future generations; the strength and joy of our land; may continue to bless by his smiles this cherished institution of our Fathers. And that as He has made the name of him, whom He has called to be its head, honorable among patriots, and with the assertors of civil liberty, He would be pleased so to impart of his holy influences, that it shall henceforth become yet dearer to the lovers of truth, and to the sacred cause of Christian piety and sound learning.

ARTILLERY ELECTION.

The anniversary of the Ancient and Honorable Artillery Company was celebrated on Monday last with the usual ceremonies. The Executive of the state, with the members of the Legislature were escorted to the church in Chauncy place, where religious services were attended.

The sermon by Rev. Bernard Whitman of Waltham, was characteristic of the preacher's usual plainness, sincerity and vigor. He commenced with the question, why have we assembled on this occasion; and then, commented at some length, on the purposes of the meeting, which, he said, was not to bring them together as religious sectarians, nor as political partizans, nor as lovers of bloodshed and war; but as citizen soldiers,—men, anxious for their country's welfare—and devoted to their country's cause.

With this view of the objects of the service, he said, he should address them, with great deference to their superior judgment, on some of the means of national defence, and in the spirit of Paul's declaration to the Corinthians '*I speak as to wise men, judge ye what I say!*'

National defence, said Mr. W. is of two kinds, physical and moral. What is the physical defence of the nation? Not a standing army. It would be insufficient to suppress insurrection or to repel invasion, unless it were of that magnitude, which should include the flower of our country's youth. Not forts and arsenals. A rebellion could not be put down by these means; for the burdens, would secure those in their vicinity, before they could be successfully resisted; and they would be equally ineffectual against a foreign foe. But a well-regulated militia—this constitutes a nation's physical strength. He was aware of the evils, said Mr. W. incident to the militia system. He lamented the inequality of the burdens, the waste of time, the intemperance, the extravagant expense, to which it gives rise. But he thought these evils might be reformed. Let every man be a soldier, and every soldier virtuous, the country will be invincible.

The moral defence of the nation, is connected with the elevation of the best men to the highest offices. This is essential to the well being of the country. But there is a tendency to prevent this, in the licentiousness of the press. When private character is wantonly assailed in a public newspaper, the best men will withdraw from the political contest. It is prevented too by party spirit. The rage of party would give the honors of office, not to those, who are best qualified, but to those who are most clamorous for the cause. Again, said Mr. W., it is prevented by the union of religious and political interests. Under this topic, he spoke, with great force and severity, against the principle of making sectarian distinctions, the tests of candidates for office. He would have the mind left free, and no question raised, except with regard to character and qualifications. Is he honest? is he capable? is he attached to the constitution? these are the maxims of the great Jefferson, said Mr. W. and by these the candidate should be tried.

He concluded by urging the importance of correcting public opinion by the spirit of Christianity, and stating the worthlessness of that religion, which does not make men good in all the relations of life.

Many of Mr. W.'s remarks were caustic and bitter; but as they were directed against principles and modes of management, rather than against persons, we presume no one could take any just offence, at their delivery. At any rate, every one must acknowledge the independence and earnestness of the preacher, and the plain way in which he uttered plain truths. We presume the discourse will be given to the public.

REPLY TO C. A.

We insert the inquiry of C. A. while we must confess our ignorance of its object. We see no ambiguity in our language, which requires explanation. We spoke of "Unitarian Christianity as the eternal truth of God;" at the same time, intimating that we had embraced it, not without the examination of other doctrines both those which are held by our orthodox brethren, and "those which are at war with all religion natural and revealed."

C. A. asks what these latter doctrines are.—We need not inform him, that in all ages of the church scepticism and atheism have had earnest advocates and subtle expounders; nor yet, that at the present day, unwonted efforts are made to propagate these chilling theories, by men who are loud in their professions of philanthropy, at the head of whom, in this country, we may place the notorious Robert Owen. It was to the doctrines of this school, that we had reference.

We take this opportunity to repeat the conviction, which we have before expressed, that the doctrines of liberal christianity present the true medium between the Calvinistic system, on the one hand, and the sceptical system, on the other; and that the only means of impressing religious truth, on the minds of the majority of intelligent men, is to free it from all human appendages, and to present it, pure and simple, as it fell from the lips of Jesus Christ.

CRITICAL NOTICES.

"My Religious Experience, in my native home." Boston 1828, 36 pp. 12 mo. We have read this narrative with unusual pleasure. We know not by whom it was written, or by whom furnished to the publishers. We therefore took it up without any prepossessions, and we have seldom laid down a pamphlet, with more satisfaction at its contents. It sounds to us like the language of *experience*. The author describes his early religious impressions with a vividness that shows them to have been real; his discussion of the causes which are brought into action under a revival is valuable and dispassionate; and the sketch he gives of his feelings when enabled to see the character of God, no longer in the figurative expressions in which 'the Jehovah of the Old Testament' is portrayed, but in the beneficent influences of nature, and in the love which distinguishes 'the Heavenly Father of the New Testament,' is full of beautiful truth. We notice only one fault, occasioned probably by his anxiety to reduce the story within narrow limits. The progress of his mind from the gloomy and terrific views of his childhood to the bright and joyful faith, which attended his recovery from sickness, is traced too rapidly, and the transition appears unnaturally sudden. With this slight blemish, the tale is interesting, the sentiments are judicious, and the style betrays a skilful hand and a delicate taste. While there is nothing that can offend, there is much that may be useful to the Calvinist, and the Unitarian will be gratified both by the seriousness and liberality of the remarks.

Discourse on the "Parental Character of God," delivered at Norridgewock, by Samuel Brimblecom.—1829. This discourse commences with proving, that the dispositions considered most amiable among men, must be ascribed to God, to enable human beings to love and worship him; and that such as are esteemed unjust or malignant cannot be believed of Him; and it proceeds to show, that the doctrines of vicarious punishment, and human depravity, are at variance with the common sense of mankind, regarding the divine character; and are really not embraced in heart, if they are in theory, by sincere and benevolent Christians. Our readers will not expect to find anything new, in an argument representing the incompatibility of Calvinistic views, with the best feelings of our nature; but we can recommend this sermon to perusal, as a valuable aid to the investigation; and as exhibiting an interesting and satisfactory view of the subject debated. The style is somewhat abrupt, but strong and perspicuous; and the spirit serious and liberal.

"The Apostles' Creed, as Contained in their Public Discourses." Tract of A. U. A. No. 4, 2nd Series, 8 pp. 18 mo. This tract, the shortest that has been published by the Amer. Unit. Assoc. will please many persons by its brevity, and others by its simplicity and directness. The idea is a happy one, of showing how little support the 'orthodox' system can derive from the preaching of the apostles, as far as the only authentic records of their preaching, viz. the book of the Acts, enable us to judge. The writer arranges several texts under distinct heads, so as to form an abstract of Christian theory, in the words of the sacred historian, and adds some pertinent remarks. To those who have examined the subject, this tract will not present anything new, but it may strengthen their faith in the intelligible character of the 'apostles creed,' while they who have been less favored will find in it good instruction.

"Two Objections *to the Right and Duty of Free Inquiry and Private Judgment Answered.* By Jonathan Mayhew. This tract is No. 5, of the 2nd series of the publications of the Amer. Unit. Assoc. It comprises *ten* pages, and is sold at retail at *one* cent a copy.

Dr. Jonathan Mayhew, from whose writings it has been compiled, was the minister of the West Church in Boston, (now under the pastoral care of Dr. Lowell) from 1747 to 1766, when he died at the age of 46. Soon after his ordination he discovered a liberality of sentiment and boldness of spirit which excited surprise in some, and opposition in others. He spoke with glowing sensibility against every usurpation over the consciences of men, and with peculiar earnestness in favor of religious truth. He refused to preach for doctrines the commandments of men; and it has been stated by Dr. Freeman that "Dr. Mayhew may with justice be denominated the first preacher of Unitarianism in Boston, and his religious society the first Unitarian Church." He was an able and intrepid advocate of civil and religious liberty. He was the associate of James Otis and other patriots in resisting the arbitrary claims of Great Britain; and the spirit which breathed in his writings transfused itself into the minds of many of his fellow-citizens, and had no little influence in producing those great events which took place after his death.

The discourses, from which the following tract is compiled, were published in 1749. For perspicuous and forcible reasoning they have seldom been equalled. Our country has produced few men more remarkable for their talent, learning and public spirit than Dr. Mayhew. He was truly a great man, second to none in his profession whom our country had ever produced. His name cannot be pronounced without emotion by any friend to civil liberty or the right of private judgment in matters of religion. We should be glad to see in popular use a volume comprising a sketch of the life, and a selection from the writings of this distinguished patriot and theologian.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SMALL CRITICISMS.

Mr. Reed,—

I believe it to be true that very erroneous impressions are often produced, and still more frequently are strengthened, by slight circumstances. Names and signs do not exhaust their effect upon the eye. It seems to me therefore that even so small a thing as the use of a capital letter may not be unworthy of notice. I observe in many Unitarian books and tracts that the words, *holy spirit*, and *spirit of God* are printed with a capital H and S. Would it have occurred to any one to distinguish these words in this manner, if the doctrine of the personality of the spirit, had not prevailed in the church? There is no reason why the spirit, rather than the power or goodness or influence of God, should be so designated. And the continuance of this practice may serve to perpetuate the notion, that the spirit is a being, a person, something distinct from the divine operation or character.

Permit me also to inquire, whether we ought not in reading the scriptures aloud, as ministers in the pulpits or private Christians in their families, to change the expression 'holy ghost,' into holy spirit. Whatever may have been its meaning in king James' time, the word 'ghost' is now exclusively appropriated to the appearance of a person after death, and I know not that any term could be found more unexpressive of the proper idea of the divine spirit.

And since I have undertaken the office of critic in these small matters, I will offer one other suggestion. Does not the familiar use of the word 'sabbath' tend to confirm false notions concerning that day? Sabbath, I conceive to be, strictly a Jewish term; to my mind at least it always conveys Jewish ideas. Sunday not only occurs on a different part of the week, but it is in many essential respects a different season, to be sanctified in a different manner. If this be so, it would be better not to retain a word belonging to the old dispensation, when it is inappropriate to the new. On this account I dislike to hear Sunday Schools called Sabbath Schools. The Christian 'first day of the week' is a substitute, but not an equivalent for the Jewish sabbath. From that "yoke of bondage" the author of our religion has delivered us. Parvulus.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

A quarterly meeting of this useful, and we may add popular meeting, was held at Franklin Hall on the evening of the 20th ult. The number of teachers present we believe was larger than at any of the preceding meetings, and the exercises and discussion or *conversation*, on the subject proposed, was to us unusually interesting. It is now but a few years, since the first Sunday School in this city under Unitarian auspices was established, and that too, under circumstances by no means encouraging. An idea, almost amounting to a prejudice, existed among many, which led us to believe, that little real good was effected by these institutions; and though no sound reason could be assigned for this belief, yet so general was its influence, that but little countenance or assistance was at first afforded to the enterprize. The success of the experiment, however, has entirely dissipated this prejudice. The number of Sunday Schools has increased to eleven, two of which have been established within the past year, and they now hold a very high rank, in the estimation of all classes, among the variety of useful institutions in our city. All of these schools having been formed in different societies, and most of them by persons as yet inexperienced in the duties they undertook, it naturally happened, that the systems adopted were quite dissimilar in the various schools. This circumstance, however, had one very fortunate effect, it led practical men, men of observation, of strong minds and cultivated intellect, who had engaged in the task, to think of the subject and strike out a new path; it prevented our new schools from falling into the defects of old systems; and it elicited new and important improvements in the modes heretofore used in communicating religious instruction to the young. Some embarrassments, however, occurred in their progress, it was found very difficult to obtain *books of a proper description* for their libraries, and though the ready talent and enterprize of a few individuals removed

this impediment in part, yet still it was felt as an inconvenience. Proper books could be found, it is true, but they were expensive and few in number. This difficulty was one of the princal causes which led to the formation of the Boston Sunday School Society, about two years ago. But its projectors had another great object in view; which was, the collection and diffusion of information in the great cause in which they were engaged. A considerable diversity of system prevailed in the different schools, as we have before mentioned, and it was thought, if the teachers could be brought together at proper times, to engage in a free conversation, many valuable hints would be obtained; and by a comparison of the various modes of instruction, a more uniform and useful plan of operation would be established in all our schools.

These objects have been steadily kept in view by the society from the commencement, and though like all other novel institutions, it was weak and inoperative in its infancy, yet it is gradually and we may say rapidly rising in importance and usefulness. Three books have already been published, and from the character of these which are already well known, we can judge of those to come They are *cheap*, practical, simple and moral, and to those who have read them our recommendation would he useless. To those who have not, we can only say read, and judge for yourselves.

The meetings of the society to promote their second object, were at first rather thinly attended; But with the progress of time they have grown in numbers: and those who attended their last anniversary, and the quarterly meeting of Wednesday evening, will attest they have also already rapidly grown in interest. To give a very brief notice of this last meeting, is our object in writing this article; and we regret exceedingly that our memory will not allow us to attempt even a sketch of remarks of the gentlemen who spoke on the subject before them. The President and Vice President being absent from the city, the meeting was called to order by the Secretary, and Mr. Stephen Fairbanks was requested to preside. After a short prayer by the Rev. Mr. Gannett, the chairman announced the following question selected by the Directors, as a subject for members and others who felt disposed, to converse upon. "What objects should persons propose to themselves to effect, in entering upon the duties of Sunday School teachers?" A discussion was then commenced and kept up with unabated interest during the evening, in which Dr. Flagg; Rev. Messrs Gannett and Parkman, Messrs. Pray, Thayer and Whiston took an active part.

The meeting was closed with prayer by Rev. Mr. Parkman, and the members with their friends retired, as we believe, with feelings of great satisfaction, in the exercises of the evening. C.

[For the Christian Register.]

MR. REED,

In your paper of May 16th, under the head of "Progress of Unitarianism," I observed the following sentence, viz. "We are not ignorant of the orthodox doctrines, nor of those which are at war with all religion, natural and revealed." It is presumed it will not be thought improper to ask through the medium of your valuable paper, what those doctrines are which the writer considers at war with all religion, natural or revealed. C. A.

Boston, May 22, 1829.

OBITUARY.

[For the Christian Register.]

REV. DANIEL FULLER.

Rev. Daniel Fuller, whose death we mentioned in our last, was born at Middletown, in the County of Essex, on the 20th of August, O. S. 1740. At the age of fourteen he was apprenticed to a Housewright, with whom he worked two years; but the state of his health, and a strong desire for an education, induced his parents to recal him, and place him at School. Having gone through the preparatory studies, he entered Harvard College, where he took his first degree in the year 1764, and the second in 1767. He kept school while at Haverhill and having devoted himself to theology, he preached a few weeks in Salem, and then in the Second Congregational Church and Society at Gloucester, Cape Ann, where he was ordained on the 10th of January, 1770. During the Revolutionary war he suffered many privations from the pressure of the times and the smallness of his salary, which was only two hundred and thirty-three dollars, and that by the depreciation of the currency was reduced to the veriest pittance; yet, in a spirit of great disinterestedness, he again and again remitted what was his due, in consideration of the straits to which his people were subjected; and encouraged them to look forward with patriotic hopes to a happy termination of the arduous contest and to prosperous times of peace and Independence.

He married Hannah, the daughter of Rev. Benjamin Bowers of Middle Haddam, Conn. After being the mother of eight children, she died 19th of February, 1810, in the 59th year of her age.

About eight years ago he relinquished his salary, and felt himself in part excused, by the consent of his people, from those pastoral services, which he had discharged with diligence and fidelity for more than fifty years; but continued occasionally to preach, and still retained his ministerial relation to the Church and Society.

The last public clerical act which he performed was a prayer at the dedication of a new meeting house in Gloucester, on the 25th of December, 1828. On coming up to Boston, the week after, the coach overset, and he was greatly injured by the fall. For some time he suffered much from the contusion of his head and shoulders, and though the pain subsided, yet the system had received a shock which undoubtedly hastened his death.

Mr. Fuller was a pious, serious, practical and faithful preacher: in doctrine showing uncorruptness, gravity, sincerity, and sound speech that could not be condemned. He was eminently a pattern of good works, and an example of Christian virtues and graces. Liberal in his sentiments, and catholic in the opinions which he adopted himself, he was charitable to those who differed from him. Retaining that regard to the order, unity, and peace of towns and churches which he had inbibed from his predecessors, and they from the fathers of New England, he lamented the alienations and divisions which were occasioned by sectarian zeal at the present day.

Meekness of temper, amiable and unaffected diffidence, humility and peaceableness were distinguishing traits of his character. Kind in his affections, he took a tender interest in the welfare of others, rejoicing in their joy and sympathizing in their sorrow. His own afflictions and pains he bore without repining; and with faculties unimpaired and faith strengthened he looked forward with pleasing anticipations of future blessedness,—and full of years and mature in virtue he departed in peace.

His mortal remains were interred at Dorchester 25th of May; and on the Lord's day following a tribute of respect was paid to his memory by the Rev. Dr. Harris, in a discourse from Rev. xiv. 13; "Blessed are the dead which die in the Lord, from henceforth; yea saith the spirit that they may rest from their labors, and their works do follow them."

[For the Christian Register.]

JONATHAN SHAW, ESQ.

DIED in Raynham, May 13, Jonathan Shaw, Esq. aged 71. It is due to his memory and character, to say that he was a worthy son of Col. Jonathan Shaw, who was honored for his bravery and patriotism in the French war, and bore a distinguished part in the sanguinary battles of Sept. 1755 near Lake George.

The subject of this notice was dignified in his person and manners and peculiarly attractive in social life, by the variety and interest of his conversation, and the cheerful good-will with which he greeted his friends at his hospitable mansion. No man, we believe has discharged his duties in the social and domestic relations of life more tenderly and faithfully. His views were enlarged. He entered ardently into every plan for the improvement of society, and took a most laudable interest in the education of youth.—His various reading was well applied to the affairs of human life He was an enlightened agriculturalist—he was a wise and keen remarker upon affairs of government. He had been a magistrate for nearly forty years, and had most happily exemplified an Apostle's description of a good ruler "a terror to evil works," Rom. xiii. 3. He was a man of piety, a man of ardent devotion without the aid or the incumbrance of superstition. He was liberal in his religious sentiments, and as true liberality dictates, though he was satisfied with his own faith, yet he allowed that the faith of other Christians might be accepted. His temperament was naturally ardent and he entered freely into all the religious discussions of the day, but he never lost patience when met with candour and honesty.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

The business of the session, thus far, has not been of a nature to excite much interest in the public mind. The Senate elected the Rev. Mr. Greenwood, to be their chaplain, who having declined accepting the office, the Rev. Mr. Emerson was elected in his stead. In the House after several unsuccessful ballotings, a motion was made and passed that the several clergymen of the city be invited to officiate in turn.

On Saturday morning the Governor, attended by the Council, appeared in the Representatives chamber, and delivered his speech. It related principally to two subjects,—Railways and the State Tax. These his Excellency considered as requiring the immediate attention of the Legislature. It is an able and interesting document.

The Governor's speech has been assigned as usual to different committes.

The following gentlemen have been elected counsellors of the Executive for the ensuing political year. Hon. Messrs. Nathan Brooks, John R. Adan, Samuel C. Allen, Bezaleel Taft, jr. George Hull, John Mason, H. A. S. Dearborn, and Aaron Hobart.

The appointment of the Standing Committees, the presenting and disposing of petitions, the passing of orders of inquiry, &c. &c. have occupied much of the time of the Legislature thus far. Many subjects of a private or local nature, or of comparatively small importance, which were introduced and advanced during the last session, have received attention in both Houses.

A bill for the construction of Railways to the Hudson river, and to Providence, was reported by the Committee on Railroads. It was read on Thursday ordered to be printed, and read a second time on Friday. Whether the question will be settled at this session, is, we think, quite problematical. From what we have learnt of the state of feeling which exists among the members on the subject, we fear that it has not been examined in that full and deliberate manner, and with that carefulness and patience which an enlarged view of the interests of the state and the country demands. If the subject is deferred to the next session, we shall comfort ourselves with the hope, that the result will be to remove objections from the minds of opposers, and to awaken the community to a more true sense of the advantages and importance of the undertaking.

As there is no foreign news, and little else of a domestic kind that is interesting, we give the following from the Boston Daily Advertiser of yesterday.

Harvard University. A meeting of the Board of Overseers of Harvard University was held yesterday in the Senate Chamber, His Excellency the Governor presiding. The meeting was opened with prayer, by the Rev. Dr. Gray. The committee appointed at the last semi-annual meeting, of which Lieut. Governor Winthrop was chairman, to visit the University, made a report, representing, in general, a prosperous state of the University

The Hon. Josiah Quincy, having accepted the office of President of the University, signified his resignation of that of a member of the Board of Overseers. It was voted that a nomination list be opened, for a member of the Board to supply the vacancy. This nomination will not take place until the next semi-annual meeting of the Board.

A committee was appointed to nominate the usual committees of the Board.

The President of the University laid before the Board a certified copy of the proceedings of the Corporation since the last meeting of the Board, which were read. A part of these proceedings relate to the establishment of a professorship in the Theological School, towards the support of which the Society for promoting Theological Education in the University, had provided a fund amounting to $11,400. They prescribe the statutes of the professorship, by which the professor is to be appointed by the corporation and approved by the Overseers in the same manner, hold his office by the same tenure, and enjoy the same privileges as the other professors, to be a member of the faculty of Theology, and to give instructions, and to have the general oversight of the members of the Theological School. The salary is fixed at $1500 per annum, and the Rev. Henry Ware, jr. was chosen Professor. The question of concurrence in the appointment, by the rules of the Board of Overseers, is deferred to the adjourned meeting of the Board, on Thursday last.

The Overseers concurred with the Corporation in conferring degrees on ten gentlemen, who had completed their course, and received their examination in the Medical School.

A communication from the Hon. Nathan Dane, of Beverly, to the Corporation, was laid before the board by the President of the University, and read. In this communication he states his wish to found in the University a Professorship of Law, and to provide for the appointment of a Professor who shall prepare and deliver, and revise for publication, a course of Lectures on five branches of the law, which he defines. He appropriates as a fund for this object the sum of $10,000, to be paid by him before the first of September, and intimates his intention of making an addition to this fund hereafter. He makes it a condition of this donation that the professor to be appointed shall be a Counsellor at Law of the least seven years standing—that he shall not be required to reside at Cambridge—and that no religious test shall be required, and requests that the Hon. Joseph Story, on account of his distinguised learning and accomplishments, may be appointed the first Professor, and that time may be allowed him to complete a course of lectures on the five branches of law described by him.

At a meeting of the Corporation held on the 3d of June it was voted by them to accept the donation of the Hon. Nathan Dane, on the conditions prescribed by him—that the Professorship established by him, be styled the Dane Professor of Law in Harvard University—and that he be chosen in the same manner, and hold his office on the same conditions as the other Professors in the University. They proceeded to make choice of the Hon. Joseph Story to be the first Professor, and ordered that the appointment be laid before the Overseers, to be approved by them if they see fit. This question, by the rule of this board, is postponed to the adjourned meeting.

The appointment of Mr. Alanson Brigham to be a Procter in the University, was also communicated for approval. The Board adjourned to Thursday next, to 12 o'clock.

After the public exercises at the late annual meeting of the Massachusetts Society fo the Suppression of Intemperance, the following communication from Chief Justice Parker to the President, was read, and the writer consenting, it was ordered to be published. We copy it from the Daily Advertiser of Tuesday.

BOSTON, 25th May, 1829.

Dear Sir: Having just returned from a six weeks' tour through the counties of Franklin, Hampshire, Hampden and Berkshire, in each of which I have held a term of the court, it has occurred to me that certain observations I had occasion to make, may be usefully stated to the society over which you preside.

The most important relates to the extraordinary reformation which has taken place in regard to the use of spirituous liquors. I am very confident from my own observation, and from information which I have received from authentic sources, that this reformation is great in all these counties—and that there is good reason to hope it will increase and be permanent. There is an actual diminution of one half in the sale of spirits, and of course in the use of them. In most cases beer has taken place of them, and when that cannot be obtained, cider, and where neither, water. In many places the traffic in rum, brandy, gin, &c. formerly the most profitable branch of a grocer's business, has ceased to be an object, and the bar room of taverns which has heretofore been the scene of disgusting excess, is comparatively deserted, or visited only for the healthful fountain of ale or beer, which now is the most prominent object there. I do not mean to speak of the practice of drinking ardent spirits as abolished, but as materially decreased.

I should think the change was more thorough in Berkshire than any where else, and it has probably been more aided by the efforts of associations and individuals.

Among other instruments the missionary labours of a Mr. Hewitt are spoken of as highly efficacious. This gentleman has visited many towns, and being gifted with a zeal which knows no relaxation, and an eloquence which cannot be resisted, he has produced a powerful effect on communities, and has turned some of the most incorrigible drunkards from the evil of their ways. From what I have heard of this gentleman, and his wonderful success in this good cause, I should denominate him the apostle of temperance.

It ought to be mentioned to the honour of the bar of Berkshire, that they have, I believe unanimously, entered into a compact which they strictly execute, to promote the cause of temperance by example and otherwise. They have banished all ardent spirits from their houses when at home, and their lodgings when at court, making literally *no* use of them. They have also discarded the use of wine, which at first I thought might be carrying the thing too far, because extremes generally cause revulsions, but upon hearing their reasons, I am satisfied they are right. They do not object to wine as of itself, used in moderation, hurtful; but the use of it in a great measure destroys the power of example, and tends much to defeat the effect of any remonstrance they may have occasion to make to those who are destroying themselves and families by hard drinking. The poor man, when urged to refrain, is apt to retort—"Why if we could afford to drink wine as you do, we certainly would not drink rum, but we must have something as well as you, and rum is the cheapest thing we can get." It is necessary to show such people that there is no need of any stimulants.

I was informed by an intelligent man in one of the towns of Berkshire, who keeps the largest store in the place, that such is the change in that town and neighbourhood, that he saw no use in renewing his stock of liquors, and that even his last years stock was principally on hand—the selling of liquor by retail having almost ceased.

My knowledge except what has come from personal information, is derived from conversation with ministers, lawyers, store-keepers and innholders, and the result to my mind is quite satisfactory that a radical change has been wrought through the portion of the Commonwealth which I have visited. I hope it is so in all parts, but I have had no opportunity of knowing. It is an interesting inquiry, how has this great moral improvement been produced? Undoubtedly like other improvements, by a deeply felt necessity of great and combined efforts. A few years ago, the terrible calamity of general intemperance was much to be apprehended in our community—the disease was spreading itself every where and among all classes; ruined families were seen in every town and village, and even the country poor house was not left uninvaded. There was danger of our becoming a nation of drunkards, the destroying angel being seen every where in power. Societies sprung up to check this devastation—the clergy lifted their voice against it is crying sin which threatened to disgrace and ruin the land—laymen every where put on their armor to fight this devouring monster, and by the blessing of divine providence, every where has victory in a greater or less degree been obtained—public opinion has been roused and put into action, and has (as might be expected) been more efficacious than feeble laws, feebly executed.

Your society I believe was the first to unfurl its banners in this holy warfare. It was instituted during the session I think of the Legislature about twenty years ago. The great lawyer and statesman, Samuel Dexter, was among its first patrons and its first President. It has for many years been silently though surely gaining ground upon the enemy, and after obtaining auxiliaries from all quarters, it is now, though late, coming to the fruition of its hopes. Many, seeing no happy results after many years of effort, have retired from the field in despair—I am one of this number—but I now see and rejoice in it, that however desperate the disease, it is at last yielding to the power and skill of the great physician above, through the instrumentality of the human agents he has employed. The national society established here a few years ago, has given great decision to the pre-existing Massachusetts Society, and both together, with the aid of country and town associations, and influential individuals, have been the secondary causes of working the greatest moral change which has ever taken place in this community.

I trust this communication will be received with candor; its object being to inspire new vigour by such testimony as I can give of the success of past efforts.

With great respect and regard, your friend and servant,

ISAAC PARKER.

We understand that Rev. Dr. Eaton, formerly Rector of Christ's Church, commenced his services as Episcopal Missionary in this city on Sunday last, at No. 41 Washington street, in the Hall occupied by the Rev. Mr. Blake as High School for Young Ladies, over Messrs. Wolcott & Gelston's store, and has also commenced a Sunday school for children, to commence at half past eight o'clock every Sunday morning, and all those that are disposed to send their children have a free privilege.

Fourth Report of the Prison Discipline Society.—Such parts of this Report as are most interesting to the Commonwealth have been presented to the members of the Legislature.

Household Conveniences. Among the articles of necessary domestic use, we think there are few which present so decided an improvement, as the *swelled* beam windlass bedstead, advertised in this paper.

Destructive Fire. A very destructive Fire, and from the peculiar circumstances of the case, a most alarming and distressing one, occurred at Beverly on Friday morning last. It broke out about half past 2 o'clock, in the back part of Mr. Robert Curry's dwelling house, on the Main street. Before its ravages could be stopped, three dwelling houses, three barns, and an English goods Store, were entirely destroyed, and another dwelling house nearly ruined.

There is not the shadow of a doubt that this work of destruction was effected by some fell incendiary, and that it is the consummation of a design, long entertained, and most perseveringly pursued, evincing the most diabolical malice, and the most hardened villany. Mr. Curry's premises have within a year been *four times* set on fire. Two of these incendiary attempts have before been partially successful—his barn having *twice* been burnt down. The barn now burnt, with his dwelling house, had just been built to replace one destroyed in the same manner about a month since.

There appears to be but one way of accounting for this work of revenge and wickedness. Mr. Curry was instrumental, during the last year, in securing a runaway convict from the State Prison, who had secreted himself in Beverly, near his residence, and returning him to prison. He denounced vengeance upon him at the time, and said that he had friends and associates who would accomplish it. The threat has been fatally fulfilled. The state of feeling amongst the inhabitants of Beverly, in consequence of this atrocious conduct, may easily be imagined.—*Salem Register.*

Brighton Cattle Market, Monday June 1.—The number of beef cattle, 120, sold from 5 dollars and 50 cents, to 6 dollars and 50 cents per cwt.—all sold by 9 o'clock, A. M. The sales were fifty cents per hundred higher than any preceeding week for the year past.

Oliver B. Morris, Esq. of Springfield, has been appointed Judge of Probate for the County of Hampden vice, Hon. John Hooker, deceased.

The fare in the Providence Steam Boat Line is reduced from eight to six dollars.

Public Buildings in Maine. The corner stone of a new Court House was laid in Augusta on the 27th ult.—It is to be built of granite. Seventy workmen are now engaged upon the State House in the same town, and a hundred upon the Arsenal.

Three persons have been tried at Utica, as having been concerned in the abduction of Morgan. Their names are Eli Bruce, formerly Sheriff of the county of Niagara, John Whitney, and James Gillis. In the case of the last mentioned, the jury being unable to agree, they were discharged. The two first were convicted. Bruce was sentenced to imprisonment for two years and four months, and Whitney for fifteen months. Bruce was tried first, and after his conviction, was produced as a witness against the other two.

The Grand Jury attending on the Circuit Court of the United States at New York, have reconsidered their decision in the case of the persons from St. Thomas, charged with piracy, and found bills against James Rogers and William Brandingen for piracy in having seized and plundered a Brazilian schooner called the Francisco, and against Capt. John Anderson as an accessary after the fact, having received goods which he knew to have been piratically obtained. It is stated that when Anderson was arrested he had in his possession the greater portion of the goods taken from the schooner —*B. D. Adv.*

We understand, (says the Richmond Enquirer,) that our ministers to London and Paris will probably sail about the 1st of July. The intention of the government is to send out Messrs. McLane and Rives in the same vessel—the Constellation. She is now at Norfolk, and ordered to be put in immediate readiness for that service.

Associations against *electioneering*, as *demoralizing*, are forming in Alabama.

Colony at Liberia. The sudden death of the late Mr. Cary, Vice-Agent of the Colony, placed the colonists in a condition, which was adapted to test the capacity of the colony for self-government. A successor of Mr. Cary, in the Vice-Agency was chosen by the people. The election was warmly contested. Mr. Waring receiving forty-two votes, and Mr. Davenport thirty-two. Though some jealousy and ill-will were excited between the partizans of the rival candidates all submitted readily to the constituted authorities.

Dr. Randall's account of the situation and prospects of the colony are very encouraging. He considers Monrovia as healthy as any of our southern cities.

To Correspondents. R. T. is in type, but is necessarily deferred.

To Subscribers. Since our late request to subscribers relative to payments, some have complied, and forwarded the amount due. The arrears, however, are still large, and subject us to inconveniences, which we are persuaded no subscriber would intentionally impose, and which a very little attention, on the part of those concerned, would relieve.

MARRIAGES.

In this city, Mr. Joseph Brown to Miss Almira Smith; Capt. James G. Harvey to Miss Sophia Dame, of this city: Mr. Ellis B. Green to Miss Catharine Farrie, daughter of Mr. John F.; on Tuesday last, by Rev. Mr. Young, Mr. John Marland, of Framingham, to Miss Lucretia Dorr, daughter of John Dorr, Esq.—Capt. James Moulton, of Moultonborough, N. H. to Miss Sophia Welch.

DEATHS.

In this city, Mr. Alexander Davidson, aged 99 years.

In Milton, on the 29th ult. Miss Mary Murray. aged 42.

In Dedham, Frances Artemesia, daughter of Rev. Alvan Lamson, aged 14 months.

In Hingham, on the 23d ult. Seth Cushing, jr. Esq. aged 34.

In New Bedford, Mr. Russell Shearman, aged 57; Miss Sylvia, daughter of Mr. Nathan Taber, aged 26.

Lost from on board the brig Sultana, on the 16th April last, Edward H. Dean, of Boston, son of the late Major Thomas Dean, aged 19 years.

A. U. A. NEW TRACTS.

No. 25, of the First Series of Tracts printed for the Amer. Unit. Assoc., entitled "The Divine Authority of the Christian Revelation Acknowledged," by the author of "A Dialogue on Providence, Faith, and Prayer;" and No. 26, of the First Series, entitled "On the Original Text of the New Testament," are published, and for sale at the Depository 50 Washington-street. L. C. BOWLES.

May 30.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, 50 Washington street, "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." No. 4. Vol. 3.

CONTENTS.

Conversations on the Sixth Century; The First of May; Respiration or Breathing; Remarks on the Old Testament; True Stories; Elijah; The Little Boy's May-Day Song; The Mother; Notice. June 6.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES: "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 6. for June, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians, No. VI.; Jesus the Image of God; Influences of Maternal Character on Early Education; Jewish Ceremonies; Unitarianism in Boston, in 1812–13. June 6.

NEW BOOKS.

JUST published and for sale by L. C. BOWLES, 50 Washington-street.

My Religious Experience at My Native Home.

"O that Parents would but take a hint of wisdom from this. And I do most earnestly solicit them to drive austerity from their religious teaching, and to make the idea of God not only one of their earliest, but one of the *happiest* of the infant mind."

Jotham Anderson.

A Reply to Three Letters of the Rev. Lyman Beecher, D. D. against the Calvinistic Doctrine of Infant Damnation. From the Christian Examiner, with *Additions.*

Sermons by the late *Rev. Joseph S. Buckminster*, now first published from the Authors Manuscripts.

A Sermon delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kington, January 21, 1829. By John Brazer.

A Dudleian Lecture delivered before the University in Cambridge. By H. Hildreth, A. M., minister of the First Parish in Gloucester. June 6.

DABNEY'S ANNOTATIONS—No. VII.

JUST published by N. S. SIMPKINS, & Co. Corner of Court and Brattle-street, "Annotations on the New Testament," No. VII. City subscribers to whom No.'s V. and VI. are still due, may be supplied with them, as above. 3t. May 30.

ATHENEUM—THIRD SERIES.

JUST published by JOHN COTTON, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for June 1, 1829; Embelished with an elegant whole-length Portrait Figure, in an English Dinner Dress. An elegant whole-length Portrait Figure, in a Parisian Ball Dress.

CONTENTS.

Edinburgh Sessional School; The Wanderer; Sketches of Contemporary Foreign Authors, Statesmen, &c.—No. III.—Canova; Autobiographies.—A Fragment from the "Noctes;" Who loves me best?—By Mary Ann Browne; Pains of Music; Sagacity, &c. of Dogs.—Library of Entertaining Knowledge; Southey's New Work; The Grave of the Broken Heart.—Chapter III.: The Indian with his Dead Child.—By Mrs. Hemans.; Flowers on the Alps; My Mother.—By Mary Ann Browne; Vernal Invocation.—By Delta; The latest Female Fashions—English Ball Dress—English Dinner Dress—Parisian Ball Dress. (*With a Colored Plate.*)

Varieties.—The Atlas; Talma; Inside of the Earth; New Bread; Literary Notices. May 30.

THE MISS QUINCYS,

HAVING opened an Infant School, at No. 63 Milk street, in operation since the 4th inst. accommodated with spacious Rooms, and a commodious yard and garden for air and exercise, invite the patronage of Ladies' to their determined exertion, to unite the most affectionate care, to the most facinatieg means of instructing the Infant mind.

N. B.—Classes of misses of any age, will be taught sewing, in separate apartments. May 23.

HOUSE TO LET.

TO Let, part of a House, No. 33 Orange Place, containing a Parlor, Kitchen, Washroom and 6 Chambers. Inquire at this Office. 3t May 23.

FOR SALE,

HOUSE No. 10 Fayette-street, containing a parlor, sitting room, kitchen, and 4 chambers, with every convenience for a genteel family, with a garden in front. For further information apply at No. 534 Washington-street. 4t. May 9.

INSTRUCTION IN MUSIC.

THE Misses Withington, teach Music on the PIANO-FORTE and ORGAN, at No. 8 Crescent Court. Their manner of Instruction embraces the most simple, and, at the same time, the most useful, practical system of thorough Base or Harmony. They respectfully solicit those who are disposed to learn, to call and satisfy themselves as to their mode of teaching terms, &c. May 9.

JUVENILE LIBRARIES.

BOOKS suitable for Juvenile Libraries may be obtained at the Office of the Christian Register. Orders faithfully and promptly answered, and the usual discount made. May 23.

BEAN'S ADVICE.

TWO hundred and seventy-five copies remain unsold of the edition of this popular and useful work recently published at this Office. They are now offered to clergymen, and those who purchase for distribution, at reduced prices, viz. neatly half bound in morocco,

275	copies at	12 cts.	a copy.
100	"	13	"
50	"	14	"
25	"	15	"
12	"	16	"
6	"	17	"

May 23.

JUST PUBLISHED

By MUNROE & FRANCIS, 128 Washington-street.

Trimmer's England.

A Concise History of England, comprised in a set of easy Lessons, designed particularly for young persons, and brought down to the present time; with Chronological Tables at the end of each Reign, and a head of each Sovereign annexed. By Mrs. Trimmer. This is the best History of England for Schools extant; and will impress on the minds of Children the important subjects with more force than any other History.

New Drawing Book.

A second edition, revised and much improved, of "The New Initiatory Drawing Book;" containing six quarto pages of a great variety of subjects for beginners; together with printed Instructions for Learners

Life of Leigh Richmond.

Abridged from the Original Memoir; by a Lady of Massachusetts; in a small volume designed for young persons, and for distribution, is just published. May 2.

SELECTED POETRY.

[The following hymn was sung at the late Odination of Rev. Mr. Sibley, of Stow.]

HYMN.

Oh Thou, who gav'st thy Son
For sinful man to die!
Through him to Thee, the all-holy One
Thy people now draw nigh.

We bless thy bounteous hand;
And ask thy further grace
On thy young servant, called to stand
Here in thy holy place.

Breathe in his mind, Oh Lord!
The spirit of thy Son;
Thy holiest influence still afford,
And make his breast thy throne.

Give us the willing ear,
The attentive, docile mind,
Thy gracious word with joy to hear,
Thy heavenly peace to find.

And on the aged head
Of him, whose hand of yore
Hath broke for us the living bread,
Thy constant blessings pour.

And when, to dust restored
Thy servants sink to rest
May we with them, all-gracious Lord!
Before thy throne be blest.

"*As thy day is, so shall thy strength be.*"

When adverse winds, and waves arise,
And in my heart despondence sighs,
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful I hear the kind decree,
That as "my day, my strength shall be."

When with sad footsteps memory roves,
Mid' smitten joys and buried loves,
When sleep my tearful pillow flies,
And dewy morning drinks my sighs,
Still to thy promise, Lord, I flee,
That as "my day, my strength may be."

One trial more must yet be past,
One pang---the keenest and the last,---
And when with brow convulsed and pale,
My feeble---quivering heart-strings fail,
Remember; grant my soul to see.
That as "her day, her strength shall be."

ORIGINAL COMMUNICATION.

[For the Christian Register.]

BOOKS AND APPARATUS FOR SCHOOLS.

From half a million to a million dollars are expended in New-England annually, for school books. A hundredth part of that sum spent for apparatus to present familiar and practical illustrations to the *eye*, would double the amount, and value of instruction now communicated from books, and render many of them unnecessary. Economy, no less than utility and happiness of children, urge school committees, parents, and teachers, to *make a beginning* without delay, to render school-rooms pleasanter places of resort as well as of more rapid and permanent instruction, by supplying them with objects calculated at the same time to interest, amuse, and instruct their inmates.

If nothing more than a globe, such as is used in infant schools, was furnished to every primary school in the country, it might be an efficient blow to break up that dull, monotonous rotine of exercises over the spelling-book and Testament, to which so many thousands of sprightly, active and intellectual little beings, are ever compelled to submit. Apparatus to the amount of ten dollars introduced into each of our schools the present season, would form a new era in the history of *American Popular Education.*

BIOGRAPHICAL.

REV. LOTT CARY.

The African Repository for March, contains a brief Sketch of the life of Rev. Lott Cary, Vice-Agent of the Colony at Liberia; who, with seven other persons, was killed by an accidental explosion of gunpowder, in November last. We have selected from this memoir, such passages as we think likely to interest our readers. The familiar but just remark, that 'the truly great are not always those who are most honored and applauded in this world,' seems to us remarkably illustrated in the case of this humble African; who, in despite of the great disadvantages, of ignorance, bondage a despised origin, and the power of corrupting examples, attained to independence and the practice of an elevated virtue; and by a persevering course of benevolent, devoted, self-sacrificing efforts for the welfare of his race, has compelled the world to acknowledge his worth and honor his memory.

It appears from a brief sketch of the life of this remarkable man, which appeared in the October number of the African Repository that he was born a slave, near Richmond, Virginia, and was early hired out as a common laborer in that city, where he remained for several years. During his early residence in Richmond we are told that he lived entirely regardless of religion, and in profane and vicious habits. In 1827 he became convinced of the folly and wickedn ess of his course of life, and publicly professed his faith in Christianity, and became a member of the Baptist church. His parents we are told, though illiterate, were religious persons, and it is believed that their early admonitions and prayers may have laid the foundation of his future usefulness. The following particulars are copied from the Repository, to which we have alluded.

A strong desire to be able to read, was excited in his mind, by a sermon to which he attended soon after his conversion, and which related to our Lord's interview with Nicodemus; and having obtained a Testament, he commenced learning his letters by trying to read the chapter in which this interview is recorded. He received some instruction, though he never attended a regular school. Such, however, were his diligence and perseverance, that he overcame all obstacles and acquired not only the art of reading, but of writing also. Shortly after the death of his first wife, in 1813, he ransomed himself and two children for $850 a sum which he had obtained by his singular ability and fidelity in managing the concerns of the tobacco warehouse. Of the real value of his services there, it has been remarked, "no one but a dealer in tobacco can form an idea." Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness and correctness, such as no person, white or black, has equalled in the same situation."*

As early as the year 1815, he began to feel special interest in the cause of African Missions, and contributed probably more than any other person, in giving origin and character to the African Missionary Society established during that year in Richmond, and which has, for thirteen years. collected and appropriated annually, to the cause of Christianity in Africa, from one hundred, to one hundred and fifty dollars. His benevolence was practical; and whenever and wherever good objects were to be effected, he was ready to lend his aid. He became a preacher several years before he left this country, and generally engaged in this service every Sabbath, among the colored people on plantations a few miles from Richmond.

A correspondent, from whom we have already quoted, observes, "In preaching, notwithstanding his grammatical inaccuracies, he was often truly eloquent. He had derived almost nothing from the schools, and his manner was of course unpolished, but his ideas would sometimes burst upon you in their native solemnity, and awaken deeper feelings than the most polished, but less original and inartificial discourse." A distinguished minister of the Presbyterian Church said to the writer, "A sermon which I heard from Mr. Cary, shortly before he sailed for Africa, was the best extemporaneous sermon I ever heard. It contained more original and impressive thoughts, some of which are distinct in my memory, and never can be forgotten."

Mr. Cary was among the earliest emigrants to Africa. Here he saw before him a wide and interesting field, demanding various and energetic talents, and the most devoted piety. His intellectual ability, firmness of purpose, unbending integrity, correct judgment and disinterested benevolence, soon placed him in a conspicuous station, and gave him a wide and commanding influence. Though naturally diffident and retiring, his worth was too evident, to allow of his continuance in obscurity. It is well known, that great difficulties were encountered in founding a settlement at Cape Montserado. So appalling were the circumstances of the first settlers, that soon after they had taken possession, it was proposed that they should remove to Sierra Leone. The resolution of Mr. Cary to remain was not to be shaken, and his decision had no small effect towards inducing others to imitate his example. During the war with the native tribes in November and December, 1822, he proved himself to be one of the bravest of men, and lent his well directed and vigorous support to the measures of Mr. Ashmun during that memorable defence of the Colony. In one of his letters, he compares the little company of settlers at that time, to the "Jews, who, in rebuilding their city, grasped a weapon in one hand, while they labored with the other;" but adds emphatically, "there never has been an hour or a minute, no, not even when the balls were flying around my head, when I could wish myself again in America."

The peculiar exposure of the early emigrants, the scantiness of their supplies, and the want of adequate medical attentions, subjected them to severe and complicated sufferings. To relieve, if possible, these sufferings, Mr. Cary obtained all the information in his power, concerning the disease of the climate, and the remedies for this disease; made liberal sacrifices of his property in behalf of the poor and distressed; and devoted his time almost exclusively to the relief of the destitute, the sick, and the afflicted. His services as Physician to the Colony, were invaluable: and for a long time, were rendered without hope of reward.

But amid his multiplied cares and efforts for the Colony, he never forgot or neglected to promote the objects of the African Missionary Society, to which he had long cherished and evinced the strongest attachment. Most earnestly did he seek access to the native tribes and endeavor to instruct them in the doctrines and duties of that religion, which, in his own case, had proved so powerful to purify, exalt, and save. In one or two instances of hopeful conversion from heathenism, he greatly rejoiced; and many of his latest and most anxious thoughts were directed to the establishment of native schools in the interior. One such school, distant 70 miles from Monrovia, and of great promise, was established through his agency, about a year before his death, and patronized and superintended by him until that mournful event.

Mr. Cary was elected in September, 1826, to the Vice-Agency of the Colony, and discharged the duties of that important office until his death. In his good sense, moral worth, public spirit, courage, resolution, and decision, the Colonial Agent, Mr. Ashmun, had perfect confidence. He knew, that in times of difficulty or danger, reliance might be placed upon the energy and efficiency of Mr. Cary. Hence, when compelled to leave the Colony, he committed the administration of affairs into the hands of the Vice-Agent, in the full belief, that no interests would be betrayed, but that his efforts would be most constantly and anxiously directed to the promotion of the public good. The conduct of Mr. Cary, while for six months he stood at the head of the Colony, was such as to do honor to his previous reputation, and to fix the seal upon his enviable fame.

The features and complexion of Mr. Cary were altogether African. He was diffident, and showed no disposition to push himself into notice. His words were few, simple, direct, and appropriate. His conversation indicated rapidity and clearness of thought, and an ability to comprehend the great and variously-related principles of religion and government.

To found a Christian Colony which might prove a blessed asylum to his degraded brethren in America, and enlighten and regenerate Africa, was an object with which no temporal good, not even life could be compared. The strongest sympathies of his nature were excited in behalf of his unfortunate people, and the divine promise cheered and encouraged him in his labors for their improvement and salvation.

* It is said, that while employed at the warehouse, he often devoted his leisure time to reading and that a gentleman, on one occasion, taking up a book which he had left for a few moments, found it to be "Smith's Wealth of Nations."

MISCELLANEOUS.

AN ADVENTURE AT SHIRAUZ.

[The following interesting article and the anecdote it relates of that pious, highly gifted, and extraordinary young man, Mr. Martyn, we copy from the March number of the *Asiatic Journal.*] *Adv.*

Nine or ten years ago, I happened to spend a few weeks in Shirauz. I will not say they were the most agreeable of my life; but assuredly I have passed many less pleasant Being in some degree clothed with an official character, I enjoyed more freedom than is usually allowed to ordinary travellers; not that Persia is an intolerant or bigotted country,—far from it: boys and raggamuffins will occasionally insult a Feringhee, and even pelt him with stones; but there is not much risk in taking summary vengence upon the offender's carcass, provided the outrage be real and unprovoked.

Henry Martyn, the celebrated missionary (of whom I shall have more to speak anon,) who had many advantages to assist him in forming a right estimate of the Persian character, says; "the people are clever and intelligent, and more calculated to become great and powerful than any of the nations of the East, had they a good government and the Christian religion."

In truth, Persian society, good Persian society, introduces an observant European, qualified by a familiarity with the language and manners, to the knowledge of many characters, which would be admitted in the circles of our own country; I mean men of excellent parts, cultivated understandings, and fine taste.

Having received an invitation to dine (or rather sup) with a Persian party in the city, I accordingly went, and found a number of guests assembled. The banquet was served in a court, decorated with flowers, *sub dio.* The conversation was varied, grave and gay, chiefly the latter complexion. Poetry was often the subject; sometimes philosophy, sometimes politics prevailed. Amongst the topics discussed, religion was one. I was called upon, though with perfect good breeding and politeness, to give an acconnt of the tenets of our faith, and I confess I felt myself somewhat embarrassed by the pointed queries of my companions. I soon found that I could best parry their attacks by opposing one of my antagonists against the other. One of the guests, whom I had never before seen, appeared to be a sceptic; he doubted everything; he declared that he was not convinced that the scene before him was real; he even maintained the probability of the whole of what we suppose is actually cognizable by our senses, being an illusion. Another sportively remarked that there was nothing real but enjoyment; he argued (evidently in jest) that pleasure was the greatest good which human beings could desire; that, therefore, pleasure was the only subject worthy of a man, and his pursuit of it was justifiable to whatever length it carried him, provided he did not interfere with the pleasures of another, which was the only rule of human conduct. A graver reasoner endeavored to rebuke both speakers. He dwelt upon the necessity of our being accountable to the Being who made and preserved the world; observed that a sense of religion alone could effectually restrain mankind from the commission of acts inimical to the general good; and quoted many maxims from Saadi and the poets, ending with a passage from the *Pand-namch:* "If you would escape the flames of hell, purify yourself with the water of piety; if you would walk in the paths of happiness, let the lamp of devotion guide your footsteps!"

Amongst the guests was a person who took but little part in these mock encounters, which seemed to me to be chiefly expedients for the display of wit and repartee. He was a man below the middle age, of a serious countenance and mild deportment. He did not appear to be on terms of intimacy with any but the entertainer. They called him Mahomed Rahem. I thought he frequently observed me with great attention, and watched every word that I uttered, especially when the subject just referred was discussing.—Once I expressed myself with some levity; I fear I was a little corrupted by the example of those around me, many of whom made no scruple of jesting upon points which ought, in their estimation *at least*, to have been exempt from ridicule. This individual fixed his eyes upon me with so peculiar an expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. He perceived that he had unintentionally excited my suspicion, and consequently avoided my looks; but whenever glances did meet each of us was evidently disordered by the collision. I asked one of the party, if he knew the person who had so strangely interested me. He told me that he had been educated for a moollah, but had never officiated; that he was a man of considerable learning,and much respected, but was particularly reserved and somewhat eccentric in his habits. He lived retired and seldom visited even his most intimate friends.

The day after the entertainment I paid a visit to the person at whose house it had been given, and spoke to him of Mahomed Rahem. He said he was a much esteemed friend of his, and offered, without waiting for my solicitation, to take me to visit him. I suppressed my joy at the offer, and the ensuing morning was fixed for the interview.

Mahomed Rahem resided in the surburbs of Shirauz. My introducer, whose name was Meerza Reeza, informed me that I should be disappointed if I expected to see a spendid mansion. Perhaps, he added, you will be better pleased, because you will see many objects which will remind you of your native land.

We reached the house of Mahomed Rahem, who received us with great cordiality, and spoke to me in a manner quite free from that reserve which appeared on the former occasion. I was soon charmed with his agreeable manners and even vivacity; for no appearance of frigidity remained.—He was a remarkably cheerful and well informed man.

Our interview was short; we seemed both to feel that the presence of Meerza Reeza was a restraint upon us. I therefore took my leave, after obtaining permission to repeat my visit. I remarked in the dwelling of Mahomed Rahem a neatness and comfort which are extremely rare in Persian houses generally: even when the proprietor is wealthy and the apartments spacious,there is almost always a grieyous absence of what the French term *proprete* in that country. As Meerza Reeza had informed me, I perceived in the furniture of his friend's house several articles of European manufacture not often found in Peasia.

A few days after this, I called alone upon Mahomed Rahem. I found him reading a volume of Cowper's poems! The circumstance led to an immediate discussion of the merits of English poetry and European literature in general. I was perfectly astonished at the clear and accurate conceptions he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed upon these and congenial topics for nearly two hours; and whether I was interested by the novelty of the occurrence, or by the mystery which still seemed to hang about the individual, I know not, but I never felt less fatigued, or, to speak more correctly, I never enjoyed a literary *tete-a-tete* with more *gout.* Suprised that a man with such refined taste and just reflection as he seemed to be, could still be enthralled in the bondage of Islamism, or could even relish the metaphysical mysticism of the Soofees, I ventured to sound his opinions upon the subject of religion.

"You are a moollah, I am informed."

"No," said he, "I was educated at Madrussa, but I have never felt an inclination to be one of the priesthood."

"The exposition of your religious volume," I rejoined, "demands a pretty close application to study; before a person can be qualified to teach the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions." As he made no remark, I continued: "our Scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists; yet it is our boast that the authority of our Holy Scriptures is confirmed by the perspicuity and simplicity of their style as well as precepts."

I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyrize the leading principles of Christianity, more particularly in respect to their moral and practical charater; and happened, amongst other reflections, to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"Do not you esteem it so?" he asked.

"Certainly not," I replied.

"Then your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed out of complaisance to Musulmans, I presume?"

I remembered the occasion to which he alluded and recognised in his countenance the same expression, compounded half of pity, half of surprise which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premediated design to contemn the religion I professed.

"I am heartily glad I was deceived," he said; "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Musulman, then?" I boldly asked.

"An internal struggle seemed, for an instant, to agitate his visage: at length he answered, mildly, "no."

"You are not a sceptic or free thinker?"

"No: indeed I am not."

"What are you then?—Be you sincere.—Are you a Christian?"

"I am," he replied.

I should vainly endeavor to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me speedily restored me to recollection, and banished every sentiment but joy; I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport; but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

"And whence came this happy change!"

"I will tell you that, likewise," he replied "In the year 1823 (of the Hegira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, 'for he spoke Persian excellently,'gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinien; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quited Shirauz. I could not refrain from paying him a farewell visit. Our conversation,—the memory of it will never fade from the tablet of my mind,—sealed my convorsion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament, in Persian; on one of the blank leaves it was written:—*There is joy in Heaven over one sinner that repenteth.*—HENRY MARTYN.

Upon looking into the Memoir of Martyn, by Mr. Sargent, one of the most delightful pieces of biography, in our language, I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in p. 350) who came from the college, "full of zeal and logic," to try him with hard questions.

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